

# THE MYLAPORE ACADEMY

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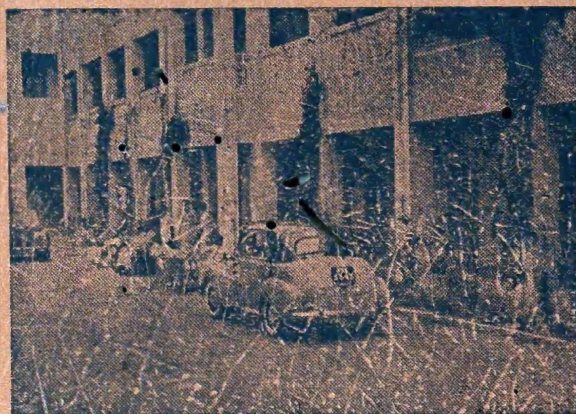
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Mr. R. Rajagopal

Mr. S. V. Padmanaban.

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# MESSAGES

It is good to be told that a new institution has completed its first year of existence. It is thus that all big institutions grow. They have only a beginning and no end. Only the progenitors of the institution and then who take charge of it in later years must take care to see that the initial enthusiasm is kept up. I would also suggest that before you publish your annual number, you must be able to give an account of the constructive work that you have done during the year. If every association applied itself to such work and employed the leisure that its members command—however small it may be - to promote mass literacy, it would be a substantial addition in the achievement of the great work awaiting us and a substantial relief of the great burden vesting on the shoulders of our State Governments.

(Sd.) B. PATTABI SITARAMAYYA,  
GOVERNOR,

Madhya Pradesh.

I am glad the Mylapore Academy has completed a year. It has done what it could to carry out the aims and objects of the Academy during the past year and has had a good number of important people address them on various subjects. I trust they will devote their attention specially to the social service section in order to get more volunteers who will be of much use in social work. I am glad they are not neglecting the sports section either, and have done what they could to encourage the love of the sports among their members. I wish the Academy every success in the future.

(Sd.) P. SUBBARAYAN,



# GREETINGS

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“I convey my good wishes for the success of your Academy”

(Sd.) SRI PRAKASA  
*Governor of Madras.*

“I have great pleasure in sending my good wishes to the Academy on the completion of its first year. I hope it will grow in strength during the next year.

(Sd.) K. SANTHANAM  
*Lt Governor, Vindhya Pradesh.*

“I send my best wishes for the future welfare of the Academy and the success of the laudable work it has undertaken”.

(Sd.) D. SANJIVAYYA,  
*Minister, Govt. of Madras.*

“I send herewith my good wishes for the success of your Annual Number”.

(Sd.) S. K. CHETTUR, I.C.S.

“I wish the Mylapore Academy all the best in the New Year. During its period of one year it has had an excellent programme in the field of cultural education and Social work”.

(Sd.) M. N. CLUBWALA, M.L.C.

“I wish your Academy the best of luck”.

(Sd.) T. S. RAMACHANDRAN, I.C.S.





# SERVICE AND SOCIETY

*By*

MRS. PONNAMMAL RAJAMANI, B.A.

With the passage of time, civilization develops, wants increase, but very few know that the increase in wants leads to a greater disparity between the needy and the well-to-do, a problem that has never been solved but talked about much. As high as a part of society climbs to the top of civilization, so low does another part fall. There are three rules to amend this situation. Those at the bottom should try to raise themselves to the level of those at the apex if those who claim to have achieved the enviable culture should give a helping hand to raise others to their level. If not the third alternative is to leave everything as it is and while one part replenishes its stock, the other wastes what it already has, but it is evident that no such society can thrive for a long time in such a state. But it cannot be denied that a part of a society will be naturally blessed with the facility to enjoy fully the culture and civilization of the world. It is only the outflow of the good spirit of this fortunate few to help their less fortunate males in society that is called service.

Service to society is quite different from service to state, while the former has no personal or party gain in view, the other is for the welfare of a certain group. While one can be said to be the outcome of a selfless spirit, the outflow of a sacrificial impulse in man, the other is a fight for certain principles. Though it cannot be denied, that service through political schemes is in a way a service to society, it cannot be said to fall under the category of "Nish-kama Karma."

The growth of culture leaves so many problems to society. The enormous increase in needs leads to the individual being taxed to the utmost to satisfy them with the result that hardly a man is left to think of others whereas everyone is perplexed and preoccupied with his own affairs. In such a state, when does a man come to think of society? But as Yudishtra answers the Yaksha, the ego of self, dissolves in the course of time as a man's view of life broadens from himself to his family, from family to his relations, from his relations to his village, from his village to the nation, from the nation to the world. If you consider the neighbour of your neighbour as belonging to you the whole world forms part of yourself.

The opportunities for a single man to serve the society in his capacity as an individual are very rare. Though one may have many ideas gushing forth for the remodelling of society the factors of place, finance, and time hamper his noble thoughts. Such a difficulty is overcome by the formation of societies which tend to infuse in the individual a spirit of self sacrifice which in turn leads to service for no gain. It enables a man to give part of his time and energy in thinking about others. Can it not be said with surety that the very thought itself will lead to worthy results?

Service can be offered to society in various fields. There are so many problems facing us today that each and every individual is needed to give his thoughts to the



betterment of his society on his way to better himself. Child welfare, Women's welfare, the welfare of the poor so on and so forth engage our attention daily. But how can an individual serve others in society that is hampering his ideals and position?

The utmost that is needed in man today is self-control, the pulling down of the ego in man. So long as an individual does not like to limit his wants to the simple necessities of life, there is bound to be a marked difference in society. Simplicity in the manner of living is the most effective way of rendering service to society. In different to the pomposity of life untempted by the luxuries enjoyed by others, an individual must try to achieve his ideal of simplicity when such a simplicity is achieved, there is bound to be leisure for a man to devote himself to the cause of society. If such individuals gather together,

then little drops of water make a mighty ocean, the outflow of sacrificial spirit of the individuals collected will form a centre of world's spirit of service and culture.

When this spirit of service animates every man, the society is blessed. That society is great which takes pride in all its sacrifice. That society is fortunate which contains men yearning to do service without hope of reward.

Only that society can shine in the whole world leading the rest in culture & civilization. May ere long, India be fortunate enough to shine as that star, for as all of us know the spirit of 'Nishkamya' Karma is inherent in the very soil of this vast land of our ancestors. No nation on earth has given the world, the true inheritance, the treasure to be cherished, the Bhagavad Gita, whose central teaching is disinterested service to others.

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## Our Vice-President Weds.

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The marriage took place at **Sowcarpet**, on **Monday, 1st December 1952** of Mr. J. D. PANNALAL, our Vice-President, with Miss KIRAN BAI. The function was well-attended and in the evening of 3rd Dec. 1952, the guests were entertained to tea at MUSEUM THEATRE and to a dance-recital by Kumari VYJAYANTHIMALA.

We wish to convey through these columns, our congratulations to him. May this New Year bring the couple, happiness and prosperity.

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## ANNUAL REPORT FOR 1951-52

It is our privilege to read the first Annual Report of our Academy. This Academy came into existence to fulfil a long-felt desire among the youth of this locality to start a public forum which can remain above politics. The Academy was started by the combined efforts of Messrs K. S. Viswanathan, C. S. Viraraghavan, David Lazarus and P. V. G. Patrudu. As per the desire of our members, the Academy has been declared to be non-political, non-communal, social and cultural organisation. At the general body meeting held on Sunday the 4th November 1951, the following office-bearers were elected :

*President :* Dr. T. S. Tirumurthi.

*Vice-Presidents :* Prof. N. S. Mani.  
Dr. M. S. Ramachandran.  
Sri A. Varadappa Chettiar.  
Sri J. D. Pannalal.

*Secretaries :* Sri P. V. G. Patrudu.  
Sri C. S. Viraraghavan.

*Treasurer :* T. K. Rajamani.

*Ex. Committee :* Six members.

During the first year of its existence the membership of the Academy has gradually risen to 101.

The finance of the Academy comes mainly from the subscription fee of Rs. 2 per year from members, advertisement charges from our bulletin and donations. The proceeds of the advertisement have been fully utilised in such a manner as to meet the cost of publishing the bulletins. Among the donations we should particularly refer to the generous and timely help rendered by Dr. M. S. Ramachandran, Sri J. D. Pannalal, K. S. Viswanathan, P. V. Patrudu, T. K. Rajamani, C. Rajendhar and S. Sitaraman. The donations have been both in kind and money. Our sincere thanks are also due to various advertisers and Messrs Hind

Press Ltd., Mylapore, for enabling us to bring out the bulletins every month.

The Mylapore Academy was formally inaugurated by Dr. P. C. Ghosh, Ex-Premier West Bengal, on 15th September '51 at Ranade Hall. Sri T. Viswanathan, M.L.A., the present Leader of Opposition of the Madras Legislature, presided over the meeting. The Academy has so far conducted 14 functions and the events cover a wide range. Public meetings, competitions and Film shows are some of the prominent features. On the 2nd October '51 Gandhi Jayanthi was celebrated with a spinning competition. At the public meeting organised in the same evening Sri K. Madhava Menon, the then Education Minister, unveiled the portrait of Gandhiji. Hon'ble Justice Ch. Raghava Rao presided over the meeting. The U. S. I. S. had been kind enough to screen educational films at the Academy on October 16, 1951, January 9, 1952 and April 3, 1952. So also the B. I. S. had been kind enough to screen similar shows on November 10th 1951 and January 21st 1952. We take this opportunity to extend those two services our sincere thanks for the generous help rendered by them. These film shows were well attended and the gathering highly appreciated these shows.

Among the functions held under the auspices of the Academy the Deepavali Day celebrations on November 4th 1951 need special mention. The members of the Academy gathered at Mani's Tutorial College. The members had light refreshments and a group photo. The members considered the various ways in which the Academy's activities could be enlarged.

Public meetings on particular topics were held on 20-10-1951, 14-12-1951, 23-12-1951 and 17-4-1952. The topics discussed at these meetings were: Place of Medical Profession in Social Life, Forthcoming General Elections, Women and General Elections, Social Service, Care of Youth in Foreign Countries, Harijan Seva



and Social Welfare. Distinguished leaders and foreign diplomats spoke on these occasions. Our grateful thanks are due to these distinguished visitors to the Academy.

A music and an oratorial competition (in English) were held on 11—11—1951. Both these competitions were keenly contested by city college students and the winners were awarded cups and medals at the public meeting held on 14—11—'51. These were held to celebrate Sri Pandit Nehru's birthday. Dr. Subbarayan then unveiled a portrait of Mr. Nehru which was kindly donated by Mr. K. S. Viswanathan. Justice P. Satyanarayana Rao presided over the meeting. Messrs Natarajan and M. V. Krishnan donated the cups and medals.

Sri S. R. Kaiwar, I. C. S., Secretary, Health Department, inaugurated the Social service section of the Academy on 30—12—1951. In this connection we would like to mention here in particular our association with the Pilot Health Scheme for Mylapore. Among numerous activities of this section our help to the Amateur Actors Group and Mylai Amateurs in staging a drama at R. R. Sabha may be sighted out for mention.

Republic Day and Independence Day celebrations were held on 26—1—52 and 15—8—52. Flag hoisting and public meetings on those days were arranged. Dr. Pattabhi Seetharamayya, the present Governor of Madhya Pradesh, spoke on Republic day celebrations and Sir T. Vijayaraghavachariar presided over the meeting.

On 6—4—1952 the Academy conducted Dr. Sambasivan's Memorial meeting. On this occasion a portrait of this beloved doctor was presented by our Vice-President, Dr. M. S. Ramachandran.

The Headquarters of the Academy was situated at Mani's Tutorial College by the kind courtesy of Prof. N. S. Mani. On 10th September '52 the Headquarters of the Academy was moved to a more centrally situated place at No. 12, East Mada Street, Mylapore. This new situation is within easy reach of many of our members. We should here thank Miss S. Vijayalakshmi

for her kind permission to this new arrangement. The new Headquarters premises was declared open by our Vice-President, Sri A. Varadappa Chettiar.

This brings to a close the public functions held under the auspices of our Academy. We take this opportunity to thank once again all the leaders and well wishers who readily and willingly consented to participate in these functions. We sincerely hope that these distinguished guests will continue to evince the same amount of interest in the activities of the Academy.

We will be failing in our duty if we do not express our thanks to the South India National Association & Ranade Library and Prof. N. S. Mani for giving permission to hold meetings in their premises.

Among the other activities of the Academy the publication of the monthly bulletin occupies an important place. The Academy has so far published four bulletins. The Executive Committee in a meeting held on 25—11—51 resolved to publish news bulletin and supply them free of cost to members. The Secretary was appointed by the executive committee as the Editor and Publisher. These bulletins are printed at Hind Press Ltd., Mylapore. Regarding the financial implications of these publications, we would like to refer you to the finances of the Academy described earlier. In this connection the Academy approached the Post Master General for concession rates. We have great pleasure to inform that the Postmaster General has been kind enough to extend this facility to us. It will go a long way to reduce the cost of publishing these bulletins.

The Social service section of the Academy presented a bundle of books (Magazines) to Guild of Service for free distribution among patients in various city hospitals. It may not be out of place if we mention here that our Academy is affiliated to the Guild of Service, Madras.

The Academy is maintaining a Sports and Literary section for the use of its members. For the present the sports consists only of indoor games. It is the

desire of the Executive Committee to extend this to other fields as well. The stumbling block to the other developments is paucity of finance. The library needs large additions and we earnestly appeal to all the members and well wishers to contribute books to enlarge our library.

Before concluding this first annual report we would like to call on the problem of finance at some length. During the first year the Academy had made moderate progress. For future existence and expansion we need finance very badly and that too on a substantial scale. Our main source can be improved only by increasing the membership and to this end everyone of us should endeavour. It is however a gratifying fact that wherever we go we meet with appreciations and praise. Often they give us well meant suggestions. But very often their contributions end there. We may be pardoned for taking this opportunity to appeal to the public and especially

to the youths of Mylapore to strengthen the hands of the Academy, so that it can continue to serve as a forum of public opinion. The need for such organs under our new political set up need hardly be emphasised. The Academy had already within a short period of one year proved its usefulness. It has come to be viewed with favour by the students who participate in large numbers in our competitions. Donations can help much but very often they come from the same source. The members also try to get at new sources and thereby strengthen the hands of the Academy. We assure one and all assembled here that any help given to this young and useful organisation will not prove to be misplaced sympathy.

We thank all those who have helped the Academy during its first year of existence and sincerely hope that they will continue to help this organisation in future.

—Secretaries.

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## NEHRU, THE SUCCESSOR OF GANDHIJI

The Congress is a house divided against itself. Those who were held together by the magic of Gandhiji's personality have been after his disappearance drifting away from one another.

What is worse, we witness even among some of the closest disciples of Gandhiji, a lust for power and a scramble for the plums of office. The lessons of truth and self-denial so assiduously inculcated by the great leader have been forgotten all too soon. It is our good fortune that we have in Jawaharlal Nehru, one who treads unwaveringly the path blazed by Gandhiji. It is to him that at this critical hour India has to look for guidance.

What sort of man is he? He combines in himself the charm of youth and the wisdom of age. If one listens to his nature reflections in his Autobiography or 'Discovery of India' one would suppose him to be an aged philosopher distilling into carefully chosen words the wisdom of years. If another had observed him some time in 1947 breaking through the armed troops of Kashmir, he might have been impressed by his youthful courage and impetuosity of spirits. Contraries seem to find their synthesis in his character.

His endowments are rich and varied. He has the temperament of a poet, the detachment of a philosopher and the shrewdness of a politician. He is at once a dreamer and a man of action. Gifts so diverse as these have seldom been combined in one man and combined in such exquisite proportions.

As a politician he has a realistic appreciation of existing conditions. His flaming idealism does not blind him to the reality before him. He was the first to recognise officially Communist China. Of what use is it to pretend that Chiang Kai Shek is still the master of China when in fact he has been driven to take refuge outside the

borders of his country? His foreign policy as a whole is a remarkable instance of the fusion of realism and idealism. He has not chosen to live up with either of the groups, the Anglo-American or the Soviet. He considers every question individually on its merits and is prepared to support whichever side happens to be in the right. It is a highly dignified course to adopt, though by doing so we run the risk of forfeiting for the moment the good will of America. His attitude of fearless neutrality towards the war in Korea is an instance in point.

Nehru makes an objective estimate of men and matters. He reveals the detachment, not merely of a philosopher, but of a scientist. Indeed he was a student of science before he transferred his affections to History. He has cultivated what is by no means distinctive of scientists, a scientific attitude. Whoever else but Nehru would have dreamed of inviting Ambedkar into the Congress Cabinet? No doubt Ambedkar, as he himself frankly recognises, was the arch enemy of the Congress. But one could not get away from the fact that his knowledge of constitutional law is amazingly exact.

Again Nehru is quick to detect and merciless to condemn communalists, be they Hindus or Muslims. Many among the Hindus are distressed and they murmur that Nehru is not a champion of Hindu Dharma. In this respect he feels thoroughly convinced that our salvation lies in continuing the policy of communal harmony, a policy consecrated for us by the blood of Gandhiji. That is the only Dharma consistent with the Hindu ideal of tolerance and if certain organisations think otherwise, it only means they do not know what they are talking about.

Nehru did not lose himself in the dust and din of electioneering controversy, but he remained above and beyond it. He

realized that elections, important as they are, should not be allowed to crowd out things of greater value. The nation had to take election in its stride and pass on to measures of economic improvement and social reconstruction

We frequently hear people asking, "What has Nehru achieved as Prime Minister? Has he tackled, to our satisfaction, the problems of poverty and unemployment? How far has he introduced structural changes in society in accordance with his socialist doctrines?" Those who ask such questions forget that they are expecting too much in too little time. True, Nehru has nothing very spectacular to his credit. But we have to bear in mind that he had to take over the machinery of administration as he found it and harness it only by gradual stages to worth-while purposes. The reservoir of accumulated evil cannot

be emptied in a day. Further, in a society like ours, which cares for peaceful and orderly progress, no complete break with the past is ever practicable. The period of transition is not yet over. In fairness Nehru has to be given more time before one can presume to assess his work as Prime Minister.

We honour him primarily because he has striven to follow consistently the ideals of Gandhiji. In his emphasis on right means, in his non-communal approach and in his ethical fervour, he has come as near as any one can to a realisation of Gandhiji's ideals. Failure on our part to support him will convict us of lack of intelligence, but will not detract from his greatness. He is fearless, for he has chosen to live not for himself, but for others.

—Scribbler.

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# BHARAT SEVAK SAMAJ

*By*

M. BHAKTAVATSALAM

This national institution which has been founded by the National Planning Commission is not to be treated as a mere addition to the various social service organisations that have been already functioning in this country. The underlying object of the Bharat Sevak Samaj is to create the consciousness in the people that they can secure, with their common labour, the joint effort which can shake and break up a mountain of inertia. As the Prime Minister has put it, "there should be a spontaneity of response, a joy for the work, a willingness to render service to the people and a spirit of co-operative endeavour emanating from the people themselves". One must realise that even as the National Planning Commission has been confronted with the task of finding necessary resources, in terms of finance in framing the five year development plan, the biggest of the resources can be easily found among the people themselves. If one can only harness the manpower that is available in abundance, much more than what is expected to be achieved by the planning programme can be done. It is the primary object of the Bharat Sevak Samaj to create among the people psychology which makes people work for great ends. Again, in the inimitable words of Pandit Nehru, "unless we utilise the man-power and unless we can produce that temper in our people which laughs at difficulties and get things done, sometimes in spite of facts, we cannot achieve anything really big." It is thus an ambitious task that the Bharat Sevak Samaj has undertaken, of making the people serve themselves and achieve great ends.

One can easily realise the need for this big national effort if it can be realised that this is one of the most under developed countries, which must carry out a speedy programme of development in the various

spheres of the life of the people. Even Russia, with all the regimentation of the people and the totalitarian system of administration, has to put through several five-year plans to raise the standard of her people. Shall we also be satisfied with putting through programme after programme, so that we shall not realise during our own lifetime, the great ideals to realise which we wrought for freedom? If all our efforts are put forth and harnessed properly we can achieve all that we need and look for in the present generation itself.

The Bharat Sevak Samaj will therefore look to the organisation of the people's effort and co-operation throughout the length and breadth of this country in the various spheres of activity in the people's voluntary sector of the Development plan.

The Samaj will thus seek to coordinate and supplement the activities carried on by the existing social service organisations. There can therefore be no sense of rivalry clash regarding the activities of this new organisation. It will be the object of this institution to have the activities in the various spheres extended to every village and town. But even the Bharat Sevak Samaj cannot be too ambitious, and it can only help organising activities in some centres, but they should be conducted in such a way that the same should be automatically extended to other areas. The Samaj will organise its activities in a thoroughly decentralised way, and no importance is attached to the form of the institution. There will be no regular hierarchy of office-bearers and Committees for the Bharat Sevak Samaj, and the subscription that has to be contributed by members will be only in terms of labour. I have therefore been mentioning to enthusiastic and earnest enquirers, that they may first organise and contact volunteers who would undertake some activity and

actually start some tangible work by organising local interest and tapping local resources and that the Samaj can be inaugurated in their area only in this manner. This community effort is not new to our own traditions. The Kudimaramath system has been in vogue in our part of the country from time immemorial, and our ancient villages were nurtured by this kind of common effort. But this salutary system has now become obsolete and the ryots look to government for every small repair work that has to be attended to in their own villages, and they do not mind even paying a levy to the government for that purpose. But they do not realise that they will not have effective, cheap and prompt service unless they revert to the old system of serving themselves by common endeavour.

Our needs are many. The things that have to be done in this under-developed country do stand accumulated to-day. Whether it is the need for a school or a road in the village, lakhs of villages have been suffering under similar needs. Unless we put forth all our efforts with faith and enthusiasm, we shall not be able to make any rapid progress whatever be the development plan that is to be carried out.

The Bharat Sevak Samaj is a non-political organisation seeking to serve the people by making them realise that it cannot be done only by serving themselves. It is no doubt a party government that is in charge of the administration. And no better method than the party system has been devised so far under a democratic set up. But even a party government carries on only for the benefit of the people of a country. Even though the government of the day has framed a five year's plan, it is presented to the people as a national plan, and the Bharat Sevak Samaj has been brought into existence to enable the people to help in the effectively carrying out of the plan. Therefore, with the two exceptions of those who believe in violent methods and those who believe in exploitation of communal feeling, which should have no place in the rule of demo-

cracy, people of all persuasions and political thought are welcome to join the Samaj and serve the people. But at the same time, it must be understood that the Samaj is not an all party organisation. It will not be right if every political organisation expects its due share of representation. This is a non-political institution, although politicians are not excluded from this organisation. It would in fact be difficult to trace and find out a non-politician in a democracy. Every citizen who exercises his franchise must have some political attitude or other. One should rightly expect that the Samaj should offer a common platform and an opportunity for organising joint effort for catering to the needs of the people. Let me therefore hope that the Bharat Sevak Samaj will have the active support of all those interested in the welfare of the people. And I have no doubt that through the efforts of this mighty organisation, we shall be able to contribute substantially to the development of our Nation.

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Although the broad requirements for working the Plan have been given below, it will be realised that the ultimate success of such an endeavour will depend largely on the understanding co-operation of the participating doctors and members and on their determination to make the scheme a success.

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The plan will be open to residents in the area bounded on the east by the sea, on the north by Lloyd's Road, on the west by Mowbrays Road, and on the south by Greenaways Road and its continuation.

## Income Limits :

It will be open only to persons with a total monthly income of Rs. 300/- or below.

**Note :—**Every source of income and all allowances will be included in arriving at the total income.

## Premia :

The premium payable is 3% of the monthly income for a family consisting of husband, wife, their parents, children and dependents totalling five. For members above five,  $\frac{1}{2}$ % extra for each member will be

collected. The premium will be calculated to the nearest half rupee. The minimum premium will be Rs. 8/- per mensem.

The total number may be revised only once a year during the month of January.

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## Administration :

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The Scheme will start functioning as soon as a sufficient number of families enrol themselves. We hope the public in the income group below Rs. 300/- per mensem will take advantage of the generous gesture on the part of the doctors, co-operate whole-heartedly and make the Scheme a model for others to follow.



# THE CURE FOR ILLS OF THE PRESENT LIFE

By

MR. BALASUBRAMANIAN, B.A., (Hons.)

The malady of the present age is its entire and unasked absorption in material pursuits. Every phase of human activity is marked by an utter absence of high ideals and noble endeavours which inspired the activities of the less mechanistic civilizations of the past. This frantic running after the evanescent shadows of life, the sick hurry and divided aims of the apostles of the cult of materialism not only deny them those exquisite moments of inspired contact with a major and brighter realm of values, but the few successful results of their endeavour do not possess any value because of the questionable means adopted and the trail of woe which such successes always leave behind.

To what greater heights can humanity

rise if only it frees itself from the bondage of narrow aims and sensual gratification.

The purpose of life is not to dwell in the narrow confines of material prosperity and selfish pursuits but to the constant dwellers in the rarified atmosphere of the mountain tops where dwelt the greatest of men, Christ, Buddha and Gandhi. Let us not be blinded by the dazzling light of material prosperity but go in search of the steady, bright and everlasting flame of human values where we may seek the company of the poets, philosophers and men of religion of all the ages.

The beacon lights are there to beckon us to the right place. Let us turn our eyes in the right direction. The fire is there to melt the frozen mass, let us use the fire.

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# THE PROBLEM OF POPULATION IN INDIA

By

V. RAMACHANDRAN

Nature is bountiful but man is prolific. In India every advantage of nature is sooner or later neutralised by an increase in population. A little reflection would clearly show that in India the population is increasing tremendously. From 235.5 millions in 1901 it has increased to 356.9 millions in 1951—an increase of 52% in half a century. Still more striking is the present rate of increase. Every minute six children are born in India. In other words, within only a day after you read this there will be between 9,000 and 10,000 more mouths to be fed. Mr. Kingsley Davis hazards a guess that the net reproductive rate in India is roundabout 1.30 and the population in 1970 will reach 525 millions.

Whatever be the opinion of Chauvinists and obscurantists we cannot but feel that India is overpopulated. The simplest definition of overpopulation is given by Carr-Saunders who says that, "overpopulation means that there are too many people in relation to the whole set of facts." Truly, if we review the whole set of facts in India there are too many people in this country. Mr. Guyan Chand in his, "Teeming Millions" observes, "Is India overpopulated?—is a question to which only one answer can be given, namely in the affirmative. Judged from any point of view a check on the growth of population in India is an urgent practical necessity."

India is overpopulated because there is a growing adverse balance between population on one hand and necessities of life on the other. The annual typhoon of  $4\frac{1}{2}$  million babies in an overpopulated and hunger stricken country like ours is neither warranted by the needs of our country nor by the standard of life we are trying to create. A vicious circle of poverty—more children—greater poverty—still more children—still greater poverty is in

operation. This pressure of population and poverty makes impossible the full development of human resources. When half the children born never reach the age when they contribute to the economy of the nation human resources are wasted. Poverty prevents education and this leads to the inability to utilise the arts and science of the modern world. Low living standards retard the accumulation of national resources for public works and industrial development. We should therefore rid ourselves of this censerous growth by breaking the dismal cycle.

Prof. Seligson observes that, "the problem of population is not one of mere size but of efficient production and equitable distribution." From the view point of production also the population problem seems to be a grave one. Apart from the fact that the sown area per person has declined from 0.88 acre in 1911 to 0.71 in 1950, the average rice yield per acre has declined from 739 lbs in 1948 to 597 lbs. in 1951. Thus we are between Scylla and Charybdis—on the one side is the increase in population, on the other is the decrease in production. As for the equity of distribution in India, the less said of it the better.

Protagonists of increase in population may argue that with one mouth God gives two hands. This need not land us in a quandary for the enigma is solved when we remember the essential fact that the month starts functioning from the time of birth whereas the hands may or may not function—in the economic sense—for 20 years.

Dr. Cook's "Human Fertility" brings home to us the appalling situation that is being created by the overwhelming increase of population in the modern world. The Neo-Malthusians believe that the only cure



for this state of affairs is birth-control rigorously imposed if necessary, to reduce the population. Again Dr. DeCastro in his book, "Geography of Hunger" says that the birth rate is highest among the ill-fed and lowest among the well-fed. A high protein intake leads to a high percentage of cases of sterility. Feed people better and with the right food and you will automatically reduce the population. Authorities on the subject opine that there is a conflict between the sexual activities and cerebral activities of man. From all this it follows that *in general* it is the poor—mentally and materially—that have many many children and this is obviously doubly dangerous.

Realising all this the authors of The Five Year Plan have observed, "while it may be difficult to say what the optimism level of population for India should be and while it would also be wrong to under-rate the

potentialities of modern science and techniques to augment the productive capacity of the country it is clear that under present conditions an increase in population does not strengthen the economy but in fact weakens it."

Mr. Nerett in his book, "Too Many of us?" condemns the "Economics of the Empty Cradle" and calls Birth-control as a negative step. It is high time that destructive criticism gives way to constructive proposals. Hitherto much lip-service has been rendered to the increase in food production. Let the poetry of planning be replaced by the prose of action.

In its significance for the future the population problem overshadows all other problems. In the measure in which a satisfactory answer will be found to this problem the economy as a whole will advance.

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# HUMAN RIGHTS

*By*

MRS. NALLAMUTHU RAMAMURTHI, M.A., L.T., (Madras),  
B.Sc., (Lond.), T.D., (Cambridge) and T. D., (Lond.)

*A talk broadcast by A. I. R. Madras, on 10th Dec 1951.*

This day, three years ago, on the 10th of December 1948, the General Assembly of the United Nations, consisting of the Representatives of 56 Nations adopted and proclaimed without a dissenting vote, the universal declaration of Human Rights. These rights were framed "as a standard of achievement for all peoples and all Nations, to the end, that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive, by teaching and education, to promote respect for these Rights and Freedoms".

The Declaration is in one sense, the culmination of centuries of human efforts, and human struggles; and in another, perhaps in an even more important sense, the starting point of purposeful action by the people of the World.

In Europe the tradition of Human Freedom goes back to the days of Ancient Greece. In the City of Athens known as the Mother of Republics, the rights of citizens were expounded by some of the greatest philosophers of all times. But these rights were confined to the Athenian citizens and side by side with the citizens there were the less fortunate persons, the slaves. In fact it is often said that the civilization and the glory that was Athens—the heyday of her democracy—was made possible because the slaves undertook the laborious drudgery which gave the citizens leisure for political thought.

In Rome, whether republican or Imperial, the sphere of freedom was somewhat wider, as the citizenship was open to others, besides those born in Rome. Nevertheless, the Roman citizenship and freedom were still the privilege of a restricted community.

In other parts of Europe, Feudalism with its gradations of freedom and loyalty from the Crown to the Serf and the Villein was succeeded by the Nationalist State. Nationalism as well as religious Reformation, played a large part in slowly dissolving the gradations of Feudal structure and in bringing about greater equality between man and man. The Baron and the Burgher, the Mighty and the Humble were equally the subjects of the Crown. As ideas of Freedom grew the Monarch himself became subject to the constitution, in some countries by a slow and evolutionary process, and in others by a violent and revolutionary out-burst. Further, certain men and women who felt their freedom of opinion and worship threatened in their native land, emigrated to near countries and thus laid the foundation of one of the greatest of modern republics—that of the United States of America. In Russia, things moved much more slowly but in the end much more violently. If we believe, that the idea of equality has been stressed unduly, and that the idea of liberty has been comparatively neglected in the Union of Soviet Socialist Republic it would be well for us to remember, its past history of terrible inequalities in the regime of the Romanoffs.

In Asia and especially in the vast areas of China and in our own country—India—age—long usage, custom and tradition have had greater influence than Kings. In fact Rulers had to submit to the overpowering influence of tradition. Further, even despots had very little influence over the day to day life of the common people. The small village communities in our land had a large measure of Self-Government and a

sense of democratic living. Nevertheless, as tradition and custom hardened in to unchangeable laws, social gradation and classes hardened in to exclusive castes undermining equality and freedom. The impact of a fresh and younger civilization today is rapidly dissolving these prejudices. We in this land have always been receptive to liberal ideas. Freedom and human rights have never been actively denied in our country. Take for example the award of Franchise to our women. In the Western Democracies women had to fight a hard battle for securing the elementary rights of voting as a citizen. In our country this right was granted without question.

And perhaps for this reason, often, in our past history, we have failed to defend ourselves vigorously from external aggression, or to fight passionately against internal tyranny. In this lack of vigilance there lurks a danger to our infant Democracy. The education of our countrymen and women in their rights and duties is therefore an emergent duty, which today lies heavily on the more fortunate and better educated fellow citizens.

Luckily the framers of our Constitution have formulated the rights of citizens on lines almost identical with and parallel to those, stated in the Universal Declaration of Human Rights. Freedom of thought and opinion, freedom of assembly and association, freedom from arbitrary arrest and the right to a fair trial—these are great traditional rights and they are embodied both in the Universal Declaration of Human Rights and in our constitution. The more recently defined and recognised social, cultural and economic rights, namely, the right to work, the right to social security, to education, to Health and to an adequate standard of living—these which are included in the Universal Declaration of Rights—all of these form part of the Directive principles of our Constitution.

The Declaration of Human Rights is a clear and simple statement of everyone's rights and freedoms in a series of articles

30 in number—a statement necessary for laying the foundation of permanent peace, and human happiness.

The travail of two long and devastating Wars, namely, World War No. I, and II, within the lifetime of a single generation, has given a special impetus and an uncommon urge to this assertion of rights as a Universal birthright of all humanity throughout the World. Though the declaration in its final form was the result of deep consideration and prolonged discussion of the representatives of many nations, two figures stand out as pre-eminently responsible for bringing it into being; President Roosevelt who in some measure anticipated it by his statement of the Four Freedoms in January 1941 and Mrs. Roosevelt who worked steadily and strenuously as Chairman of the Commission on Human Rights.

President Roosevelt, in his annual message to the Congress on January 6th 1941, declared :

“In future days we seek to make secure, we look forward to a world founded upon Four essential Human Freedoms—namely, Freedom of Speech and Expression, Freedom to worship God in one's own way, Freedom from Want and Freedom from Fear, for all everywhere in the World.”

And Mrs. Roosevelt realised with an intuition and vision that is extraordinary, that the only way to a lasting peace and harmony in this World is to recognise the inherent dignity and equal and inalienable rights of all members of the Human family.

It is rare enough for two persons of the same Nation to work so hard for the same high cause. Even more rarely do we find husband and wife with such unequalled devotion to the welfare of mankind.

Humanity owes them a debt of gratitude, which it can repay only, by constantly keeping those ends, those ideals in mind



and in our own lives and in our service, by moulding national and individual lives, in conformity with those ideals.

And this can be done only by educating the people of every country in the principles of the Universal Declaration of Human Rights—educating through the schools, through the Colleges and Universities, and libraries, through the Press and the Radio, through films and visual education, through public ceremonies and mass meetings and mass observances of Universal Human Rights Day.

In our schools, citizenship training must go hand in hand with the teaching of Universal Human Rights. In our Colleges and Universities the cultivation of an attitude of social service and social responsibility must be based on a proper understanding of those rights. The Library movement, if supplied with suitable literature can be of immense help in this direction. Above all, the message of Human Rights must be carried to the large mass of our countrymen and women in rural areas, through visual instruction, through the film and the Radio.

This education must be supplemented by human contacts at all levels, of people belonging to different nations. This can be achieved by a system of exchange of pupils of various age groups, from school children to college students; by deputations of teachers, Professors and men and women of culture. A great deal is being done in this direction even now but even greater effort is necessary if these International contacts are to act as a leaven of public opinion, mass education and international

understanding. The willingness to believe the worst of the stranger and the foreigner is the most fertile soil for the cultivation of international conflicts.

The March of Science and the revolution in Transport have placed a double edged sword in the hands of humanity. Destructive weapons undreamt of in the past have been forged and modern transport has provided the longer reach, necessary to hit distant objectives. A senseless war to-day may well end in the suicide of civilization itself. On the other hand Science has also provided the knowledge for increased production and transport and the means to distribute them to the peoples of the world.

Destruction or Welfare?—The choice lies in our hands. And in order that we may choose wisely, it is well for us to remember that we are not merely citizens of different nations but members of a human family living in a rapidly shrinking world. Our neighbours to-day are not just our kith and kin, nor even the citizens of our own land. They belong also to other climes and other lands.

It is for us even more than our States, to stretch out our hands to those our far-flung neighbours that they and we may together insist that these rights shall be more than bold declarations on paper and that they should be increasingly realised in social and political practice. It is for us the people of the world to re-affirm to-day, our faith in those principles and to resolve that we shall endeavour that each succeeding 10th December we shall in some measure be nearer our common goal.

(By Courtesy—A. I. R. Madras)



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# INDIA'S POPULATION PROBLEM!

By

T. V. RAMAMURTHI, B.A., B.L.

(F. I. A., F. S. S., Consulting Actuary)

Has India a population problem? Yes. She has. On this answer Sir John Megaw as well as the ladies who recently met for the All India Women's Conference are agreed. Why then do we ask this question? Because, it would appear that the nature of the problem is understood in different ways by different people. Very often it is believed that this country and perhaps the Asiatic countries generally, are unique in having such a difficulty. It is not often realised that such problems exist in England and France, in America, in the Dominions of Canada, South Africa and Australia, as well as in China, Japan and England.

We shall have a better perspective of the problem if we visualise the world as one unit and realise that it is nearer the truth to state that the world has a population problem even while seeking to analyse the problem of each country separately. The usual objection to this statement is that the problems are widely different for different countries. It is generally believed that in England, France and the Dominions and for European populations generally, the problem is one of 'under population' and for China, Japan and India, those of 'over population'. Such a view is superficial and symptomatic of our 'slogan-ridden' age.

It is admitted that between 1870 and 1930, the population of India increased by 31 per cent, while that of Europe excluding Russia increased by 60 per cent., and of Japan by 113 per cent. These figures seem flatly to contradict the general impression of much too rapid growth of India's population. We must not however rush to the opposite conclusion that there is no population problem and that things may be left to drift. Numbers alone or the rate of increase alone cannot be the criterion on

which to base our judgments. It is worth while however to consider the underlying reasons for such judgments and opinions, as they have an intimate bearing on population policies, whether they are ultimately effective or not.

It will be found that the term 'over population' is commonly based on a comparison of the increase in absolute numbers. Thus though the rate of increase of India's population has been less than that of European countries, its increase in absolute numbers has been much greater. Such a bias is further strengthened by political and economic considerations. The opinion that Asiatic countries are over-populated is often combined with an attitude which prevent their over-flow to countries which are stated to be 'under populated'. This must lead to the suspicion that such opinions are not purely rational but dictated, albeit subconsciously, by a fear of shifting political power and economic activity in favour of the Eastern people.

A population problem arises—in our view—when the collective activities and organisation of the group are not properly adjusted to its numbers. The remedy may take the form of either a change in such activity and organisation or in its numbers, or as is more usual, in both. It would therefore be well first to consider the causes which lead to the increase and decrease of populations in all its aspects rather than from any specialised point of view, political, economic or social, though undoubtedly all these have a bearing on the question.

In the ultimate analysis, the size of the population depends on the size of the individual family, and it is necessary to study why people favour large or small



families, why they are able or not to achieve the ends they desire. What steps must be taken to give them correct ideas in this matter and to ensure their ability to implement such ideas? How far and in what directions can the State take an active part in its furtherance? These are questions which require thought and decision.

Perhaps the deepest instinct, next only to that of self-preservation, is that of reproduction, for that in some measure provides the immortality denied to individuals. If therefore the death-rate is high, it is natural and reasonable to expect a high birth-rate for such high turth rate is in effect an insurance against extinction. This factor is brought into prominence especially in a country like India where the death-rate is the highest in the early ages. 25 per cent of all the children born die within the first year of their lives; by the age of 5 the loss amounts to 40 per cent and by 15, to 45 per cent. Thus, only a little more than half the children born, reach beyond the age of adolescence. Is it then surprising that the poor Indian seeks instinctively to remedy the position by an increased child birth?

Even from the economic point of view, the advice to restrict or to control the birth-rate, is quite inappropriate. Firstly, the poor man lives at a level where an increase in the family will not make him worse off. On the other hand, it may possibly provide two hands to assist either the father in the fields or the mother at home. Such reasoning cannot be refuted by an appeal to national and collective welfare. The people of this country are not peculiar in this matter. The statistics of differential fertility in other countries show that as we go down in the social and economic levels, fertility increases, or in mathematical language, fertility varies inversely with social and econonic advantages. The history of Europe shows that with the improvement in living standards, there is inevitably a fall in the birth-rate even to such an extent that propaganda in favour of larger families becomes necessary.

Even assuming for a moment that they desire to limit their families, they have neither the equipment nor the facility to achieve that end. Artificial methods of contraception require first to overcome age long traditions. Even if this obstacle is overcome, such devices are neither within their reach nor do they have the necessary skill to use them effectively.

Enough has been said to prove that there is no easy and short-cut solution to the population problem. What then can we do? Much can be done, if we do not seek immediate results, or attempt to control population by direct and immediate means. The soundest method in the treatment of this, as of other ills, is to deal with the causes and not with the immediate symptoms.

The first of such causes is the deplorable state of our public health, and it is in this direction that the State can play a great and important part immediately. If we look at the death-rates for the past 70 years, in India, it will be found that the highest rates were in the three decades 1891 to 1921 averaging at 33 per thousand and that high-death rate was due in the first decade to famine in the second decade to plague, and the third to influenza. Diseases like small-pox, cholera, dysentery and typhoid which have been practically eliminated in all civilised countries are still our bane. A vigorous and vigilant public health policy must be capable of eliminating these diseases. When the State has done this and, as far as it is humanly possible, reduced the infant mortality, it will then be time to appeal to the individual to restrict his family.

To this programme we must add education; education not merely of the children but of adults. If we made education of all children between the ages of 6 and 11 compulsory from to-day, it will take nearly 50 years for the effect thereof to be substantial. But if we provide the adult with the simple means of reading and of written expression, such education will return to us a hundred-fold

in a very short period of time. In the case of a child, we are writing on a blank slate, but in the case of an adult, we are giving a person already educated by life in some measure, the means of expressing himself and contributing his experience to the common pool. Even more relevant is the fact that only by such education of adults can any rapid progress be made in the proper use of contraceptive methods.

In the economic field, it is essential that we should not look back over our shoulder to a golden age of self-sufficient villages or even self-sufficient nations, but must boldly move forward. It is not necessary here to discuss the possibilities of increased food production and its limitations but we might well remember that when Malthus wrote his brilliant essay on population in 1798, he suggested that the increase in food production can at best be only in an arithmetical progression while population increases in

geometrical progression. While his forecast as to increase of population was on the whole borne out by subsequent facts, his gloomy prophecy did not materialise. The population increased, but the people prospered beyond all expectations.

It is therefore my submission that forgetting all our slogans of yesterday, we should concentrate on the problems of public health, of improved education, especially of the adults, of economic progress on modern lines. When we have put these measures on hand, we shall then be able to counsel family restriction, if necessary. Such counsel will then fall on fertile soil, and we may be able to stabilise the population at a level suitable to our social and economic organisation. Other procedures seem to bear a strange similarity to the Procrustean bed. It is our duty to fit our organisation to the people and not the people to the organisation.

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# PUBLIC SPEAKING

*By*

M. R. KRISHNAMURTHY

Public speaking is as much a fine art as music or dancing. Mere articulation of words does not produce eloquence; nor does it exercise profound influence on the hearers. To indulge in post-prandial talk is one thing; to lecture to a group of college students is quite another; while a speech made from a platform to an audience drawn from all sections of society is an entirely different thing. But one essential feature in any kind of speech is the ability of the speaker to focus attention on him while he does the talking and sustain their interest to the end.

Preparation before-hand is the key-note of public-speaking. It is not necessary for a speaker to read from a written address. But he can prepare a copy of his speech and keep it in his pockets while delivering the address so that when necessity arises he can consult the copy.

There is nothing wrong in it; nor is this something to be ashamed of. It is essential that speakers should not commit mistakes on undisputed facts. When expressing views, they should take care that there are other views also to a problem and that his views are likely to be disputed by others. He must have the courage to stick to his views in face of opposition.

A speaker is apt to cut a sorry figure if he fumbles for words. When doing an

extempore speech, a speaker should be conscious of his subject and pay attention to the accuracy of language. Above all he should feel the pulse of his audience and stop his speech when he detects signs of restlessness on the part of his hearers.

A certain amount of humour should always enliven a speech, for, without it, the audience cannot stand it. The great British orator, Edmund Burke, though he achieved a name as a good speaker, did not impress his hearers because of his poor delivery. Whenever he began to speak in Parliament, the members used to go to sleep. He earned the name 'the dinner-bell of the House of Commons.' On the other hand, we are told, Charles Townshend, was able to carry the House with him because of his ability to impress his hearers by his manner and directness of style.

A speaker should never fight shy of interruptions. On one contrary if interruptions occur he must be able to tide over them. He must also be good at repartee. A study of good speeches by masters of the art will be of great benefit to beginners.

Speakers will do well to remember the memorable words of Bacon: 'Reading maketh a full man, writing an exact man and talking a ready man.'

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# GRIN & LAUGH

*Collected by*

DR. M. S. RAMACHANDRAN.

PRIVATE MAC TAVISH bought two tickets in a radio raffle. On the first ticket he won the prize. Noticing the Scots' obvious dismay his buddy said, "Why don't you smile, Sandy? You just won a radic."

"It is the second ticket" moaned Sandy. "Why did I ever buy it!"

—Coronet.

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Reluctantly attending an evening musicale, George Bernard Shaw sprang off towards the door when he noticed the energetic hostess approaching.

"What do you think of our violinist?" she asked before the play-wright could get away.

"Reminds me of Paderewski" observed Shaw.

"But Paderewski is not a violinist!"

"That is what I mean" said George Bernard Shaw.

—E. G. Young.

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Two old maid sisters had lived for years in the hope of getting a husband. Each night they prayed for the Lord to send them a man. In desperation, one night the elder sister decided to vary the prayer.

"Dear God," she pleaded, "please send my sister a brother-in-law."

—"Anonymous"

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Little Mary pranked on to Mrs. Steven's fruit porch. "I have a little baby brother" she announced proudly.

"Isn't that lovely?" said Mrs. Stevens. "Is he going to stay?"

"I guess so," said Mary, "he's got his things off."

—Coronet.



## OUR ACKNOWLEDGEMENT

We are very grateful to Mr. K. S. Viswanathan, the Senior Executive Committee Member and the sponsor of the Academy, for the unstinted cooperation he extended towards the Academy affairs. He will act as the *Organiser* for the ensuing Academy activities.

We also thank the then Executive Committee members and the Secretary, Mr. P. V. G. Paturdu, for all the help they extended towards the Academy affairs and we expect the same amount of enthusiastic cooperation from the present Executive Committee without any reservation.

—Secretary.

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